

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE NEGRO PRESS REACTS TO THE WAR

Ernest E. Johnson

•

THE INTERRACIAL COUNCIL IN 1942

Harold A. Stevens

•

THE NEGRO IN THE WEST INDIES

Basil Matthews, O.S.B.

•

ABOUT THE IRISH

Theophilus Lewis

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Statistics



March, 1942

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

March — 1942

Vol. XV No. 3

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes...	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges....	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City	478,346
Negroes in Chicago.....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

Baseball Is Urged To Lift Ban Against Negro Players

Sports Review by George V. Kelly

With baseball, like every other industry, rocked to its foundation, the diamond could do well to lift its color line and permit, even encourage, the participation of Negro athletes. The Colored are the only race banned from the organized pastime and this rank discrimination should end now.

All horsehide officials admit that the national pastime, especially the big league brand, will fall below par this year, because Uncle Sam has dipped deeply into the ranks of the majors for many of the men he needs. The substitution of Negro stars for the men who have been called to a grimmer game would prevent baseball from losing much of its class, and, far more important, would make realities two of the aims cited in the preamble of the Constitution—to "establish justice" and "promote the general welfare."

The Negro in every field of athletic endeavor, has proved that he can measure up to the standards set by his white brother. Neither his sportsmanship nor his ability has been found wanting. The conduct of Joe Louis alone should be sufficient to break down the bars of racial discrimination that have prevented the colored athlete from taking his rightful place in competition beside white men, whether it be in baseball, golf, tennis, or in any other field in which the color line is still drawn.—*The Register* (March 8).

This Month and Next

A very interesting survey of editorial opinion from the Negro press regarding the war appears in this issue. The author, ERNEST E. JOHNSON, a Brooklyn Negro, is employed in the Department of Public Works of the City of New York. Born and educated in New York, he was a newspaper reporter for eight years . . . HAROLD A. STEVENS, prominent Negro lawyer and president of the Catholic Interracial Council, is a graduate of Boston College Law School. In this issue Mr. Stevens discusses the progress and future possibilities of the Council. This article is highly recommended . . . We are indebted to the REV. BASIL MATTHEWS, O.S.B., Negro priest from Trinidad, B. W. I., for the informative paper on the Negro in the West Indies. Father Matthews studied theology at Louvain, Belgium. At present he is studying political science and sociology at Fordham . . .

Willkie Urges Navy to End Ban on Negroes

New York: March 20: Speaking at the inaugural dinner of Freedom House last night, Wendell L. Willkie called upon the Navy to drop the rule which bars Negroes from Navy service except as mess attendants.

Mr. Willkie paid high tribute to the bravery of Doris Miller, Negro messman, one of the heroes of Pearl Harbor. He added, "A few weeks ago I sat in Madison Square Garden and I watched a perfect specimen of physical manhood risk his world's championship in order to raise almost \$100,000 for the Naval Relief Society. A few nights ago I listened to that same young man make a speech to 20,000 people at another Naval Relief Society rally in Madison Square Garden—a simple speech, an ungrammatical speech, yet eloquent and moving. He was in an Army uniform; he couldn't have been in a Navy uniform, for his skin was black.

"Won't you, while you are proclaiming the necessity for freedom throughout the world, devote some time to bringing about a correction of this injustice at home, an injustice which makes a mockery of all our fine words. Don't you think that as American citizens, we should insist that our Government and Navy Department eliminate the bar that prohibits any American citizen from serving his country?"

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JOBS AND FAMILIES

Speaking over transatlantic radio on February 9, the Most Rev. Thomas L. Williams, Archbishop of the Catholic Diocese of Birmingham, England, declared: "The restoration of true, strong family life is a thing which all will agree is necessary." The family, said Archbishop Williams, "is the dynamic force of society, the course of continuity and permanence."

As interracialists, we likewise agree that the restoration of true, strong family life is supremely necessary as vital to the fulfilment of interracial justice. We believe, moreover, that the prevalence of economic injustice, inhuman living conditions, is a serious obstacle to such a restoration.

Let us not be misunderstood. We do not believe that families are made better and happier by possessing riches, even collective riches. If every family in the nation had a mortgage-free twenty-room house, two cars in the garage and an annual income in five

digits, problems of marriage would still be with us.

The best conditions for marital harmony are not luxury and waste, but a steady job and joint partnership in the daily task of living. As says Mr. Dooley, to the point:

"Ill-mated couples?" says he . . . 'If people knew they couldn't get away from each other they'd settle down to life, just as I detarmined to like coal smoke whin I found th' collection wasn't big enough to put a new chimney in the parish house. I've acchally got to like it,' he says . . . 'There ain't any condition in human life that is not,' he says. The trouble with the rich,' he says, 'is this, that whin a rich man has a perfectly nachral scrap with his beloved over breakfast, she stays at home and does nawthin' but think about it, an' he goes out and does nawthin' but think 'bout it, an' that afternoon they're in their lawyer's office. But whin a poor gentleman an' a poor lady fall out, the poor lady puts all her anger

into her rubbin' the zinc off the washboard, and th' poor gintleman aises his be murdhrin' a slag pile with a shovel, an' be th' time night comes around he says to himself, 'Well, I've got to go home anyhow, an' it's no use I should be unhappy because I'm misjudged'; an' he puts a pound iv candy into his coat pocket an' goes home an' finds her standin' at the dure with a white apron on an' some new ruching around her neck,' he says."

But a steady job and partnership in a moderately frugal life is a very different thing from stark destitution, from habitual unemployment, from demoralizing, soul-searing dependence upon relief rolls and handouts.

There is an economic pressure which stimulates, and an economic pressure which destroys. One thing, however, is abundantly clear at the present time. Whatever be the economic situation, the family today cannot depend upon its common economic interests to hold it together.

Time was, when families kept together because the whole family was engaged in one big family, cooperative enterprise. The field hands ate in the kitchen, the children helped with the harvest, the old folks helped to strip tobacco or weed the garden. Those days have passed for most families in an industrial age. They are not apt to return until or unless we can restore a sound rural and family economy for those of our citizens who wish to avail themselves of it.

Families today need to hold themselves together from within, by their own spiritual life, their religious resources, their mutual love and understanding, their cultivation of a home spirit, through the presence of Christ Himself enthroned in the home.

Families need to help families to keep their integrity, by the cultivation of a healthy community or neighborhood life; for every family suffers when any one of them in the community go to pieces.

While family life today meets with a greater strain than of old, it may, if it meets the challenge, develop a deeper inner life, a firmer grasp on the eternal essentials, than did the families of old. While the battle for economic justice continues apace, the battle for inner integrity of the family is equally necessary. They are, in the last analysis, but two phases of one great battle, which is for the realization of full Christian justice in every part of human society.

A Profit in Ghettoes

The vacillating attitude of certain officials of the Defense Housing Administration, deep seated race prejudice amongst white residents, and, it was hinted, a threat to the allegedly exorbitant profits of real estate interests, led to riot and bloodshed at Detroit on February 28th.

The scene of battle was the newly completed 200-unit Sojourner Truth Federal Defense Housing Project into which prospective Negro tenants were about to transfer their household effects. Twelve hundred armed whites successfully prevented occupancy even against a tear gas attack by the police. More than a score of persons were seriously injured.

The housing project, originally designated for Negro occupancy in view of overcrowded conditions in the present Negro section, was, after considerable pressure from property owners, redesignated as for white occupancy. After additional pressure, this time from Negroes, the purpose had been redefined once again and earmarked for the use of Negroes as at first.

While we fail to see just why it is the province of the Federal Government to indulge in official residential segregation at all, we doubly fail to understand why the Government agency was unable to make up its mind for just what purpose it was spending \$1,000,000 of the taxpayers' money. If the Defense Housing Administrator had had the courage to stick to his guns, the trouble might have been avoided.

The district in which the housing project was built was described by the Associated Press as "predominantly white," a phrase which is literally true and constructively misleading. The neighborhood is an undeveloped or partly developed one on the very fringe of an overcrowded Negro settlement. There are many more vacant lots than buildings, and it was precisely for this reason—the availability of cheap land—that the site was chosen. Only a mentality which would want the Negro housed under compulsory ghetto conditions could possibly object to this perfectly natural expansion of housing facilities for the badly housed Negro community nearby.

A writer in the *Detroit News* broadly hints that an investigation into the question of ownership of property in the crowded Negro district and the rents charged therein might unearth a "concealed interest" in blocking the opening of the project for Negroes.

Such an investigation would be well justified. It is unfortunately often to the advantage of one's pocket-book to become a hate-monger even when one feels no hate.

Better a bigot than a hypocrite!

Priorities in Babies

We cannot help being impressed by all the listening that is going on today. It is a wonderful thing to know, as you pull the covers up comfortably on a cold night, that there are listeners out on the hillsides and roof-tops with their ears glued to detectors, ready to spot the most distant motor's hum. It is thrilling when you watch the beams of light that search out the passing planes in the sky and mercilessly follow them until every doubt is passed of their identity. We are all getting listening-conscious. If we have a short-wave radio in the house, we can engage in this occupation every hour of the day.

If faint noises are so readily detected, why do loud noises go unnoticed? One of the loudest noises being made in the nation today is that of the organized campaign for Planned Parenthood, alias Birth Control. It would seem to be about time to realize that the philosophy inspiring this campaign is something singularly similar to the very thing that interracial justice is most opposed to: the biological assault on human dignity and human freedom.

It is difficult to reconcile the advocacy of such a plan with the zeal for civil liberties displayed by some of its most ardent promoters. Morris Ernst, defender of civil liberties, prophesied recently that "within a decade" the Federal Government would be extending its authority over the field of planned parenthood. In plain English, as pointed out by John S. Kennedy in *Columbia* for March, 1942, "Babies are to be rationed." Asks Mr. Kennedy:

Are we revolted when we read of the Nazi marriage laws, of the Nazi's sterilization or outright murder of those who do not want to have offspring, of the Nazi stimulation or retardation of propagation to fit in the needs of the state, of the Nazi desecration and pulverization of the family?

If we are thus revolted, he concludes, there must be something wrong with us if we still fall in with the avowed aims of the birth-preventionists.

An organized, well financed, single-minded attempt is periodically made to sell the birth-prevention plan

to the Negro sector among other sectors of the population. If we have fewer children, we shall not be worrying about their economic needs, nor demanding economic justice, which will greatly relieve the minds of the majority group. And how can there be any race problem, when there is no more race to make a problem?

When the Government comes to ration the babies, we need not have expectation that any priorities will be given to Negro infants. This may be, doubtless is, very consoling to those whose ideas are modeled on an American counterpart of Nazi materialist racism; but there is scant comfort in the thought for those who look for a society that recognizes for all men, under all circumstances, the spiritual dignity of the human person.

Brotherhood in Kansas City

During Brotherhood Week, which was sponsored by the National Conference of Jews and Christians, American fraternity and national unity were touchingly emphasized by an incident in Kansas City. When Paul Robeson appeared in a recital in that city he noticed that the colored people in the audience were segregated. Robeson is an intensely patriotic Negro as well as a great artist. He will not sing before an audience in which he knows a color line has been drawn. But even patriots and artists must yield to the terms of a contract. When he discovered that members of his race were segregated in the Kansas City audience he stated that he was singing under protest. It was too late to cancel his engagement.

While Robeson, bound by contract, could not walk out on his audience, white people in the audience were not prohibited from walking out on him; and many of them did. When he protested against the color line in the halls of art white people in the audience rose and left the auditorium. Did they intend their departure to signify their contempt for the silly notion that brotherhood means that colored people are good enough to sit beside white people in a concert hall?

It may be less than good taste for an artist to harangue an audience on a controversial social issue, but these are times when good taste is not the noblest of virtues. Courageous manhood, in these days of crisis, is a more desirable quality. And Robeson

seems to be as manly as he is talented. As for the spirit of brotherhood, Robeson, certainly displayed more of it than anyone in the Kansas City auditorium that night.

A. F. of L. and Negro Workers

The American Federation of Labor has announced that it will revoke the charter of Local 22,022 of the Chemical & Oil Workers Union, whose 750 workers—600 of them girls—are employed in the plant of Isolantite Inc., at Belleville, N. J., unless it ceases to discriminate against employment of Negroes. The management of the company, now engaged in filling war contracts, testified recently before the President's Committee on Fair Employment Practice that its 600 girl workers threatened "to walk out in a body if any colored girls were hired."

That the Federation has adopted this praiseworthy attitude toward one of its locals is no reason, of course, to heap laurels on its head. For while it condemns the action of the Isolantite workers, it has still to speak out with vigor and threaten similar action against the numerous locals under its jurisdiction.

The Isolantite case is still in abeyance. Meanwhile it becomes ever clearer that it is no longer on industrial corporations that the sole onus of anti-Negro discrimination rests. A share of the blame rests also, not only on the unions, but on the individuals who make up their membership.

The six hundred girls at the Isolantite plant are important to remember when discussion turns on the Negro's stake in the war. The war aims will not be realized, so far as he is concerned, unless racial bars keeping him from union membership and union jobs are torn down. But six hundred unionists multiplied several times over are a powerful hindrance to any such achievement. Will the racial re-adjustment noted in isolated fields of industry become universal? And if so, how soon? No one knows the answers to these questions. But this we do know, that a realization of this labor goal is so basic to our war aims that if not achieved the validity of our victory will be open to serious question. Enlightened trade unionists who have already welcomed the Negro are confronted with the task of combating the prejudices of co-workers, who continue to give comfort to the enemy by maintaining racial divisions at a time when democracy faces a supreme test.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

RADIO BROADCAST

The regular fourth Sunday recital of the Music Students' League of the University brought before the public the array of talent in the department of Music, and added many new friends to Xavier's long list of loyal supporters. The regular Sunday morning program, nine o'clock Central War Time, over radio station WWL—870 kilocycles—also under the auspices of the department of Music finds many old and new friends of Xavier listening to the attractive and enjoyable programs. Radio fans are requested to write to: School of Music, Xavier University, Washington Ave. and Pine St., New Orleans, Louisiana, and make known the type of selections that they desire to hear, and every effort will be made to oblige them.

ANNUAL RETREAT

Annually, teachers and professional men and women of New Orleans look forward to the very interesting sermons and conferences of the Lenten Retreat at the University. The Rev. George A. St. Paul, S.J., who came from the famed Our Lady of the Oaks Retreat House, Grand Coteau, La., conducted a splendid retreat which more than met the expectations of those attending. The annual students' retreat of the Lenten Season will be held this year during Holy Week.

SEISMOLOGIST VISITS

Under the auspices of the Association of American Colleges, the Rev. J. Joseph Lynch, S.J., distinguished scientist who specializes in seismology, visited Xavier early this month. He gave a very interesting lecture to the students who showed a lively interest in seismology.

Among other distinguished persons who visited Xavier during the past month were: Monsignor Ulrich A. Hauber of St. Ambrose College who addressed the student body on the question, "Can A Catholic Believe In Evolution", and Dr. Peter Carmichael, head of the Department of Philosophy at Louisiana State University.

THE NEGRO PRESS REACTS TO THE WAR

By ERNEST E. JOHNSON

The outbreak of hostilities between the United States and the Axis powers was no less an occasion for editorial expression among the Negro press than it was for the press as a whole. But a press that has generally maintained a contentious attitude toward the Government and the white people of America because of racial injustices was bound to hold a more specific interest.

A review of the editorial comment from 24 newspapers has been enlightening, both as to editorial tendencies and the interpretation of recent events. This present review is not exactly a scholarly analysis of the inner sanctum of the temple of journalism, but rather is it an appraisal of the things that might ordinarily strike a reader of any one of them.

The 24 newspapers here considered, a good sampling of the more than 200, included the following: *Afro-American*, *Amsterdam Star-News*, *Black Dispatch* (Okla. City), *Buffalo Star*, *California Eagle*, *Chicago Bee*, *Chicago Defender*, *Cleveland Herald*, *Delta Leader* (Greenville, Miss.), *Guardian* (Boston), *Houston Defender*, *Houston Informer*, *Journal & Guide*, (Norfolk), *Kansas City Call* (Mo.) *Louisville Defender*, *Nashville Globe & Independent*, *Pittsburgh Courier*, *Plaindealer* (Kansas City, Kan.), *Progressive Herald* (Syracuse), *St. Louis American*, *St. Louis Argus*, *St. Louis Call*, *Savannah Tribune* and *West Virginia Digest*.

A first reading of the samples revealed definite tendencies which automatically served to group the various papers. Case one, the generally weak, accounted for 16 papers. These largely carried on insipid discussions of ideologies and foreign politics rather than down-to-earth matters in which Negroes are better oriented and by which they are more directly influenced. The virtues of national unity likewise were treated at great length. The unflinching loyalty of the race during difficult times for the nation was abundantly reiterated. Complaints about racial injustices, past and present, were woefully lacking in number and in vigor. A strained effort to justify a position was frequently attempted such as that of the editor who said in all seriousness: "The Negro is intelligent and remembers that the Secretary of the Navy said they were too much smarter than the type of whites serving in the Navy."

Class two, the reasonably vigorous, numbered 7 papers. These revealed by contrast a sharpness of statement and a seeming courage of conviction. Emotional observation and dramatic expression competed with a cold and sometimes sarcastic appraisal. Most of them discussed the shortcomings of democracy. Where pledges of unity were made, there was less hurry to hop onto the bandwagon. And where words were felt inadequate to convey conviction and emphasis, editors resorted to spacing, variances of type face and style, such as this from the *Courier*:

Events of the past days . . . momentous events which are being written on the pages of world history in the red ink of human blood . . . thrust upon the American people a war which they did not welcome nor desire. Again: Let the German-American fall away from its defenses; let the Japanese-American desert its ramparts; let the Italian or other American sabotage its vital interests . . . but let us . . . NEGRO AMERICANS . . . cling to and protect that which is ours . . . THIS AMERICA.

The 8 journals falling into the knee-bending class represented a lot of wishful thinkers whose humility and general attitude reflected the traditional deference whites have been so tenacious about requiring of Negroes high and low. Unanimously they boarded the "me-too" bandwagon. The race-loyalty angle was played up. The unconditional "willingness and readiness" of Negroes to let bygones be bygones was glaring.

Should the Axis powers win, one paper felt, "the thing that would work against us would be our long years of unbroken loyalty and patriotism to this country." Also: "Let us not complain about the ills that have been practised against us . . . if we [accept our risks and responsibilities] and still, suffrage, equal economic opportunity, etc., are not forthcoming, then truly America does not ever intend to give them to us."

From another Midwestern weekly: "We are willing to lay aside our many racial problems at a time like this." Or this one: "Despite the multitude of things that bear (the Negro) down, he loyally feels that this is no time for recrimination."

Sixteen papers including the 8 knee-benders make up the "pledge first" class. The tendency was to pledge the unity or willingness, and sometimes anx-

iety, of the Negro to jump into the fight before or without citing any of the grievances that might ordinarily dilute this ardor. Ten of them complained not; four mildly and in a whisper; two—the *Courier* and the *Eagle*—did so in fairly sound language.

On the other hand, 3 papers make up the "complaint first" class. Two of these were half-hearted and apologetic. The *Afro-American* was really the only one here to show indignation. "But we cannot defend America with a dust brush, a mop and a white apron," it said. "We cannot march against enemy planes and tanks and challenge warships armed only with a whiskbroom and a wide grin."

The 4 "no pledge" papers were the *Chicago Defender*, *West Virginia Digest*, *Boston Guardian* and *Progressive Herald*. To say that these papers offered no pledge of unity is not to reflect upon their loyalty or concern for America's welfare. However, in the case of the *Defender* and *Digest*, their thoughts could not help but reveal the carry-over condition of smarting under the unrelenting lash of discrimination and racial maltreatment. As the *Defender* put it:

If we (now) appear insistent and determined on the abolition of segregation, it is because we want America to emerge victorious . . . Victory cannot be forged out of a nation divided by race prejudice and discrimination.

The *Digest* explains what must be done to win victory, but does not hesitate to say that the Negro "wants assurance that the experience of the last war will not be repeated."

Neither the *Guardian* nor *Herald* should be classed with the *Defender* and *Digest* especially since the former were among the generally weak while the latter were in the limited company of the reasonably vigorous. But the *Guardian* and the *Herald* fitted into a separate group of 5, the editorials of which lacked any specific reference to the Negro or gave any indication that what they said represented the view or attitude of Negroes. The other three were the *Louisville Defender*, the *Buffalo Star* and the *Kansas City Call*. Ordinarily we assume that the writings in a colored publication deal with race members except when indicated and in certain obvious instances. However, the degree of detachment of these assumed or acquired, lend no particular value to the finished product insofar as Negro reaction or leadership is concerned.

An editorial either speaks to or speaks for its readers. Judging the editorials, it would appear that the

majority were directing their remarks not to readers of their papers seeking enlightenment or help in adjusting their thinking, but to the Government itself with the notion that they were mirroring the sentiment of the Negro. Assuming this to be the case, it does not seem that they have done anything to convey an accurate reflection of the Negro's attitude; especially those papers which were most vocal in saying, such as one usually vigorous journal: ". . . forgotten are the differences which we (Negroes) have labored. Buried deep in the recesses of our minds are the injustices to which we have been subjected."

Scratch the first Negro you meet and you will find just beneath the thin skin of his present national fervor the unhealed sore of discrimination and racial prejudice that has been his since birth. Exaggerated? Not in the least. In January the representatives of seventeen nationally recognized Negro organizations met in New York and voted 36 to 5 to confirm the statement that "the Negro is not wholeheartedly, unreservedly all-out in support of the present war effort." And no less a personage than William H. Hastie, Negro Civilian Aide to the Secretary of War, put the motion.

With this condition of morale so very obvious, it is difficult to understand why editors failed to observe it and to reflect it candidly. On the other hand if editors were simply painting a picture for readers, they were not being courageous or frank. This fact is even more evident when we note that at least one publication whose editorial board is white and two with a mixed board were unafraid to speak up truthfully and boldly.

The *Commonweal*, widely read lay Catholic weekly magazine, in the issue of January 23 denounced the prejudiced policy of the armed forces under the title of "The Racial Front" and commented further that:

The natural reaction of the colored population is to wonder just how much it is worth their while to join in a fight which is generally advertised as a fight for 'democracy' when their own share of democracy is at present so small and gives no promise of being much greater in the future . . . Since it is generally agreed that a united, all-out American effort will be required to win this war, why do not the authorities make a virtue of necessity and change their policy now, and freely, rather than wait until the day when events force their hand?

Bold and forthright, editor Roy Wilkins of the

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Crisis—published by the National Association for the Advancement of Colored People—admonished in January:

Now is the time not to be silent about the breaches of democracy here in our own land. Now is the time to speak out, not in disloyalty, but in true patriotism . . . Be it said once more that Black Americans are loyal Americans; but let there be no mistake about that loyalty. It is loyalty to the democratic ideal as enunciated by America and by our British ally; it is not loyalty to many of the practices which have been—and are still—in vogue here and in the British Empire.

So we speak . . . We must say that the fight against Hitlerism begins in Washington, D. C. . . . If all the people are called to gird and sacrifice for freedom, and the armies march to freedom, for everyone, everywhere.

But the first to speak out after Pearl Harbor was the *Interracial Review* which in December carried the editorial "No Postponement" and which said in part:

In our national effort to achieve victory and peace, we anticipate that certain voices may be raised to urge that all steps to secure a greater measure of interracial justice for the thirteen million Negroes be again postponed 'for the duration of the emergency' as was done during the last World War. This would be a grave mistake. . . . The slowly developing program of interracial justice should be *accelerated* by reason of the

emergency. It should not be deferred or retarded.

It is the opinion of The Review that there be no postponement of the effort to abolish the outworn traditions of American racism.

It would seem that this comparison demonstrates as the fact that among the Negro press there is a more or less distorted picture of what the Negro actually thinks, and an anxious concern of editors to conform to the national pattern. Also, a serious implication is evident—for the duration at least—that if the policy of the Negro press is to be one of tight-mouth in the face of discrimination and oppression that is apt to increase rather than decrease in this period, there can be little hope for much championship of such causes. The result will be that when the fight for human liberties and civil rights is resumed in the post-war era, it would be resumed from a substantially weakened and relatively insecure position.

If in the years since freedom we have not been able to shed the handkerchief from our heads, remove that benign look from our countenances, and shake the kink from our legs, the fault is not entirely that of the white man. We must search ourselves and determine whether or not we have been sufficiently vigilant in our own behalf to warrant the conferring of the blessings of democracy upon us. As has already been said, "Freedom is a hard-bought thing."

THE INTERRACIAL COUNCIL IN 1942

By HAROLD A. STEVENS

President, Catholic Interracial Council

The year 1942 presents a definite challenge to the Interracial Council. Not alone because each new twelvemonth of our calendar offers widespread opportunities for service, but because the need for a practical application of basic Christian principles has never been so great, so acute as it is today. Fundamentally the program of the Catholic Interracial Council is based on a recognition of the essential spiritual dignity of the human person, and the constant and continuous advocacy of a realistic approach to

the problems created by his needs as a human being, and his rights as a citizen.

When we use the term "interracial" and mention "problem," we think in terms of the Negro and the white race, rather than interracial problems in their broadest and truest sense. We need not analyze the factors which occasion this mental reaction involving the largest minority group of the United States, enough that it is true.

We look ahead into a world filled with hatred, bit-

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terness and prejudice where the words "the Fatherhood of God" and "Brotherhood of Man" seem idle mockery, and their hollow emptiness emphasize the need for unflinching honesty.

What is to be our role in 1942? Are we to be content with a milk and water program? Will we meet merely to indulge in a mutual congratulatory feast, or can we be sufficiently honest and clear in our thinking and in our approach to the problems engendered by diverse groups, races and even nationalities living in close proximity to face issues squarely?

We need not apologize for following the doctrines of Holy Church, based as they are on Christ and His teaching. If, as we in the Council contend, our work finds its source and inspiration in such teachings need we be hesitant and timid?

We seek in our work to provide a common ground for intelligent discussion of mutual problems, to promote a better understanding as a result of such contact and discussion. The greatest obstacle to co-operative effort is ignorance, not ignorance in the formal sense, but a lack of sufficient information to insure an honest belief and a just conclusion. This ignorance is not a one-sided affair but extends to all parties and members. As a general thing in many organizations we met in groups, talk, applaud politely, then talk some more. All too frequently we are intellectually dishonest. Contrary to the belief generally accepted, conditions which we attempt to improve, the evils we seek to correct, are not to be blamed upon any one race or group.

The Negro stands as he does today not solely because he is a Negro. Ethnology plays but a small part. He has been too complacent, too content to accept without having the fullest responsibility. A leadership in the past which betrayed, which sought self-aggrandizement at the expense of the masses did little to better the situation. Fortunately we are emerging from that state.

On the other hand a society which built a false standard of racial superiority, gauged a man's capabilities by the color of his skin, and restricted his opportunities in accordance therewith, cannot escape its share of responsibility. White America adopted a paternalistic attitude and the post slavery effects are still visible.

The President looks ahead, but the President is not

the organization. He is merely a guiding spirit, a hand on the tiller for one brief instant. The membership makes the Council. Eight years ago the Council's ship put out from harbor. It has passed through dangerous waters, and ridden stormy gales. The years ahead will offer the sternest test. The winds of a war mentality seldom bring out the best in a people, or in a nation. The going will be rough.

Are we our brother's keeper? Are we willing to insist that each be given a fair chance? That each share the obligations of citizenship, bear its sacrifices and responsibilities, but at the same time reap of its benefits?

In the ranks of our Council membership we have men and women from all walks of life. Many influential names and various races are on our roster. Let's glance at some of the activities. Our employment committee is seeking to open avenues of employment to the Negro race. The work is being done by a few while many who could aid remain indifferent. That is merely one phase of our work and a practical one. Of course when the avenues are opened the Negro must be prepared to take advantage of them. The two aspects in themselves represent a full program.

We are expanding our library at the Center. But it is not enough to place the books there, each of us has a responsibility to use and urge that others use the material at hand. The dissemination of accurate information whether it be by book, word or deed, is one of our strongest weapons in combating prejudice.

The organ of our activities, the *INTERFACIAL REVIEW*, is changing with the times. Our editorial staff welcomes to its ranks new members with new ideas. The staff has extended invitations to many well known persons, authorities in their field, to serve as contributing editors, and they hope during 1942, to add a labor department. In a larger sense it is altogether fitting that this be done. Christ the Carpenter was a working man, and any activity devoted as is ours to the problem of human relationships should consider that area which is the source of continued existence.

We have a Speakers Bureau which is doing excellent work. The new chairman seeks to obtain engagements where members of the Council may present our view point. Members of the Council come from various parishes, far and near. Each can aid the chairman in obtaining engagements. 1942 should

witness some member speaking in each parish, and should also find the Review in every school. Can we not unite to put it over?

Any discussion of our activities or sketch of the future would be incomplete without mention of the Forum. On the second Thursday afternoon of each month we have presented white and colored speakers of varying viewpoints and interests. Such topics as Housing, Crime, Labor and the Church, have been discussed. Our program for the year ahead envisions a well planned series of talks on current issues as they affect interracial relations. We shall attempt to obtain from time to time some of the internationally known figures who are with us for the duration. Here

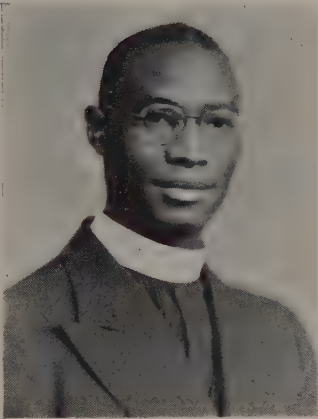
again we call on the members of the Council to cooperate. The burden of ensuring attendance should not be left upon the shoulders of the Secretary and one or two others. If each of us considers himself or herself a committee of one, the problem would be solved.

As the President looks ahead let him pause to pay tribute to Father La Farge to whose interest, faith and devotion to the Council in large measure owes its existence. During 1942 may others blessed with a similar vision join hands with us in marching toward a goal of Justice for all. Let us as Catholics make of our religion a dynamic, living force, not an empty religious belief.

THE NEGRO IN THE WEST INDIES

By REV. BASIL MATTHEWS, O.S.B.

The story of the Negro in the West Indies is the story of the birth of a new people. It is a fascinating tale of the interaction of English and French and Spanish and African Negro upon each other covering a period of over three hundred years and woven into the matchless and varied beauty of unrivalled tropic scenery. It is a bitter sweet; sweet with the nectar of the "Sugar Isles", bitter with the dregs of Negro slavery; bitter with the anguish of the birth of a new people, but sweet too with the promise of spring and the hope of youth.



Out of the fulness of a wide post emancipation experience in colonial administration, Sir Charles Bruce wrote: "In the meantime, such has been the energy and the capacity of the Afro-European population in the Crown Colonies, where they form the bulk of the general community, that there is no department of government, executive, administrative, or judicial,

in which they have not held the highest office with distinction, no profession of which they are not honored members, no branch of commerce or industry in which they have not succeeded."

It is a far cry from the years of slave trade to the dawning of this new day. The evil traffic brought to the Caribbean, Negroes belonging to a number of West African tribes, differing in physical characteristics, language, life and tribal customs. The chief of them were the Mandingoes from Senegambia with their bushy hair, crisped but not woolly, soft and silky to the touch; gentle they were of disposition and gentle, too, in demeanor, and ill fitted for hard labor. Then there were the Koromantyn or Gold Coast Negroes, firm in body as in mind, ferocious, but withal possessing an activity, courage and stubbornness prompting to enterprises of the greatest difficulty and danger and enabling them to meet the most horrible forms of death with the greatest fortitude. The great kingdom of Benin provided the *Eboes*, of sickly hue and yellow lower than the Gold Coast Negroes, constitutionally timid and despondent, requiring the gentlest and mildest treatment to reconcile them to their new situation. And then the fine Papaws from the Whiddah country, cheerful in temper, loving agriculture, equally without the fierceness of the Koromantyns as without the timidity of the *Eboes*.

Indiscriminate disembarking of these slaves in the

numerous islands of the Caribbean from the seventeenth to the turn of the nineteenth century, their comparative isolation and inbreeding, the system of three year apprenticeship of new arrivals to slaves already established in the land, the uniform conditions of bondage in a new world, the combined influence of these forces tended to level off racial distinctions and tribal characteristics, and to create a new and single type, the Creole Black.

The Creole Black marked the emergence of a new ethnic group. He spoke a new artificial language, a jargon based upon English, the language of his ultimate masters. He developed fellow feeling for his ethnic brothers and manifested this by acting, on occasion, in concerted and widespread rebellion, as for example, in the famous rebellion of 1760 in Jamaica, or in the uprisings of Grenada, the Grenadines, and the Leeward Islands in 1795-96. He retained a tenderness for the 'Old Country', a fondness for his past which is revealed nowhere better than in the new Folk Lore and Creole Proverbs which he evolved and in a lingering but vanishing attachment to certain ancestral superstitions such as Obeah and Witchcraft.

Creole folk lore depicts African tigers, Anancy (whence the general denomination 'Nancy Story'), bearing a shadowy resemblance, as Pamela Milne-Home observed, to the gorillas, or the legendary Soko—that half human and hairy Man of the Woods of African tradition. Of course, every West Indian will rise to the association between Soko and the local flying globes of fire, the terrifying Creole Sookooyan. The setting of the "Nancy Story" on the other hand, and its imagery, are substantially West Indian—streams pontooned by lianes (wild vines), fowls, goats, dogs congregating under the raised house while the sun shines blisteringly above.

And how about some creole proverbs:

"Cockroach is never right in the eyes of a fowl."

"Teeth don't wear mourning."

"If lizards were eatable they would not be so common about."

"Thief from thief makes God laugh."

"Ebery day debil help tief, one day God help watchman."

"Is better belly buss dan good ting spoil."

"Pot say to kettle, 'tan'way, you smudge me."

On Emancipation day the Creole Black represented just one among other ethnic cultures obtaining in the

British Caribbean, namely English Colonial, French Colonial, and Spanish Colonial. Note that 'colonial'. It points to the fact that these several European cultures underwent modification in colonial surroundings, including the presence of the Creole Black. The modifying process has since continued and the fusion of ethnic cultures has taken place, resulting in the emergence of a single West Indian ethnic culture. In the creation of this culture the English played their part not so much as a group, (they were never permanent settlers), but by their institutions, government, educational system. The Spaniard, and even more so the Frenchman, have always been friendly both to the Negro, and settlers on the soil. This tended to produce both insular pride and Caribbean feeling, as well as a sense of common cause and solidarity with the rapidly advancing Creole Black. Already, they had this in common, that they were all "Creoles." Now with the ruin of the sugar estates and the advent of emancipation there arose a set of circumstances whose steady drive was in the direction of fusion and unification, biologically, to a certain extent, but especially and inevitably, in the sphere of ethnic culture.

A conservative mulatto like Dr. Stephen Laurence of Trinidad, admitted that there were equalizing forces at play "likely to promote assimilation and equality . . . by reducing existing differences." Again, "no one who has carefully appraised the forces that have been at work for the past hundred years should fail to estimate with a large amount of certainty, the position to be reached in the next fifty or one hundred years . . ." Ethnic assimilation is already a fact; what the doctor expects with certainty in the future is perfect social equality among all creole, whites, mulattoes and blacks. The process is already in operation.

Several levelling forces have been at work besides the fact of physical environment: The economic downfall of Creole whites, with consequent decreases in the prestige of white skin traditionally associated with wealth and social distinction; equal secondary education, existing in the same institutions, for whites and all types of Negroes. Furthermore, a growing number of black men were in outstanding positions. There were other factors, including race mixture—the recedence into the dim past of slave ancestry—with free and honorable ancestry common to all through sev-

eral generations and the influence of religion generally and of the Catholic Church in particular. Catholic localities are still top ranking in the "Liquidation" of prejudice. Other influences are the Boy Scout Movement and the efforts of organized labor.

Let it go on record, to the undying honor of the Christian West Indian peoples, that neither race nor color prejudice exists among them. There is class prejudice, but not race or color prejudice. Class prejudice is, however—because of readily understood historical reasons—incidental to a color distinction. In the past, wealth was a preserve of whites and, as a result, their descendants have the start in the social race. But, as previously noted, as time goes by there is less significance to color in the wonderful ethnic group—the happy people of the British West Indies.

Early in the Caribbean history the Creole—mulatto

as well as black—manifested political consciousness. In many islands there were conspiracies to overthrow foreign domination. Prominent is the example of Trinidad presented by the English West Indian historian, Bryan Edwards:

"The blacks in that island encouraged, doubtless, by the success of their able brethren in San Domingo, formed a plan to render themselves masters of the colony . . . They are said to have made all the municipal, judicial, and other arrangements for their new government and to have been for a long while, occupied in the organization of a military force." (Hist. of W. Indies, vol. V, pp 6).

This was in 1805. Such being the temper of British Caribbeans, we can understand their present constitutional agitation for a Federation of the British West Indies.



PLAYS And A Point Of View By THEOPHILUS LEWIS

ABOUT THE IRISH

A few weeks ago, I saw what was to me a really impressive picture. It was on the cover of one of the missionary magazines. The artist had drawn a pair of hands, reverently holding a rosary, and beside the hands was one of those little boxes of shamrock which the Irish in Ireland send to the Irish in foreign lands every year in the month of March. The caption under the picture was Irish Voices.

I have no way of knowing, and I will not attempt to surmise, what message the Irish voices, spoken by the hands, the rosary and the shamrock, bring from the Motherland to the sons of Ireland dwelling on all the continents and far flung islands of the ocean. It may be assumed that while the shamrock, which I am told St. Patrick used to illustrate the nature of the Trinity, may bring a specially significant and intimate message to expatriated Irishmen, the shamrock is not altogether without meaning to other races. It gives us an interesting insight, at least a sidelight on Irish character.

It is not unusual, of course, for the foreign born and their descendants to maintain contacts with the old country. It is what we would expect. They exchange letters and presents with friends and relatives and sometimes make visits to their fatherlands. But I do not know of any other

group, certainly not a large and well known group, which follows a custom comparable with the Irish practice of sending shamrocks, grown on the soil of Ireland, to the four corners of the earth on the eve of its national holiday.

What is the meaning of this strong, this apparently unbreakable tie with the mother country of which the shamrock is the symbol? It would be presumptuous of me to attempt to answer that question. I can only say what it seems to mean. It seems to be a symbol of something which, for want of a better term, I will call Irish imperialism.

During the 19th century, when the great colonial powers of Europe were consolidating their grip on Asia and the nearby islands, and expanding their territorial claims in Africa, Ireland was a subject nation, fighting doggedly and sometimes desperately for its freedom. Still, while she was but little better than a colony herself, Ireland, too, was an imperialist nation.

It is true that there was difference. While other nations were sending out explorers, adventurers and concession hunters, Ireland was sending out workers and dreamers and missionaries. Because she sent out a different type of pioneer, a different kind of empire builder, Ireland has established a unique and more enduring empire. It is not an empire created by force or military might. It is not an empire erected in the midst of a crumbling social order by a revolutionary ideology. It is an empire created by the spiritual forces which have sprung from Irish character.

The nature of those forces may be perceived if we glance at the peculiar contribution of the Irish mind to modern thought and culture. A convenient illustration may be found in the realm of art. The art produced by a race, it seems to me, is the most dependable index to its character. A race will always embody its most precious ideals in its art. And art is the most imperishable product of the human mind.

Now, I am not pretending to be any authority on art, or having more than average knowledge of its principles or history. But for several years I was a theatrical writer for a number of magazines and newspapers. While I was in that line of work I learned something about Irish drama. American drama, at that time, was just coming of age. Immediately before that it had been immature, imitative and experimental. The more vigorous English dramatists were largely absorbed in economic and social problems, and I do not wish to give the impression that those are not legitimate fields for the dramatist's attention. To mention Scandinavian drama was just a round about way of saying Ibsen, who, although long deceased, still dominated the drama of the northern countries. Among practising Continental dramatists, Werfel, Molnar and the Capeks were the most conspicuous figures. I was familiar enough with modern drama to notice a significant trend. While each playwright wrote in the psychological idiom of his own people, I noticed, the more important dramatists of the world were rapidly coming around to speaking a common language.

It was the language of materialism. They assumed a mechanistic universe. All human problems are either economic or psychological at their source, or, very rarely, biological, an eruption of hereditary bad blood. It would be beneath the dignity of a modern dramatist to mention sin; except as a gag. Sin is only a neurosis, an old fogysm, or a point of view. Religion is a refinement of ancient superstitions, which retains its importance only because its ritual is a form of poetry and pageantry. Modern drama, of course, was merely a reflection of the materialist outlook of the modern way of life.

Everywhere except in Ireland. While modern drama was increasingly materialist, Irish drama was steadfastly spiritual. I do not mean that its subjects were invariably religious or that its characters were always saintly. I mean that we do not find an Irish drama that negation of the importance, the worth, of the human personality, the denial of moral values, which are so prevalent in the drama produced elsewhere in the Western world.

Without the Irish contribution, we would have an almost completely materialist and pagan art, reflecting a philosophy of life the meaning of which is that life has no meaning. The Irish contribution to modern thought affirms that life is real and earnest, and the grave is not its end. If hope has not completely vanished from modern thought, it is because Irish art, Irish dreamers, have never lost faith in the permanence of human ideals.

While other races have swarmed, almost en masse, to materialist ideas and pagan living, the Irish have never abandoned their faith. When we look at an Irishman we take it for granted that we are looking at a Christian, a Catholic.

The idealism of Irish art, the stability of the Irish worker, are symbolized by the persistent custom of sending shamrocks from Ireland to Irishmen all over the world. The Irish hold on to ancient truths. And perhaps they will ultimately bring the rest of us back to them.

AS YOUTH SEES IT

EDITED BY YOUTH

“We Americans should come down off the fence and definitely decide, once and for all, if we are going to continue this nation as ‘a nation under God’ or whether we prefer to forget all about God, scrap our Declaration of Independence and Constitution, and reorganize ourselves as a pagan State. Our Founding Fathers established us a nation under God and based the American way upon Divine and natural laws. The extent to which injustices have crept into our midst is in direct proportion to our departure from and non-observance of these laws: for the natural law is the basic factor in all justice and human relationships. Strangely enough, while millions of white Americans quote this natural law in demanding justice for themselves, they also freely deny it when it refers to someone else . . . An interesting contrast could be shown by stating the American Negro's implied rights under the Declaration of Independence and his specifically stated rights under the Constitution on one side, and then drawing up a partial list of the political, social and economic injustices he is forced to undergo on the other.”

In an article titled *Race Intolerance Unchristian* in the February issue of *The Preservation of the Faith*, the foregoing statements were made by H. C. McGinnis. Again we are brought to realize how all the existent ills in the world have grown out of persistent disregard for both the Divine and the natural laws which would govern men's relations one with another. It will not be possible for us to wage a successful war against the oppression and intolerance with which our enemy-nations plague the universe, unless we first drive the pestilence from our own house. What right have we to hope for a God-directed victory, when, even in times of world-stress, we are petty enough to resent a neighbor whose skin is darker than ours—when we can even bring ourselves to condone discriminations, the denial of essential opportunities and segregation so that we may preserve our super-race untainted?—This is the grossest form of *Isolationism!* We are, in truth, “a house divided against itself!”

* * * * *

“It seems quite obvious,” writes Father Daniel F. Foley, O.M.I., in the March issue of *The Oblate World*,—that passage to foreign fields for the future missionary is “closed for the duration.” Certainly he will not be able to get a berth for the Orient or for India. Naturally, then his mind will turn to other mission activities. The present war may prevent the future missionary from Catholicizing abroad, but he has right here at home 10,000,000 Americans who present a missionary need as great as that of any foreign field. They are the ‘forgotten tenth’ the great Negro population of the United States.”

Here we are assured that Missionary activity need not cease because our Missionaries are denied passage to distant pagan-lands. It should not be difficult for us to realize the tremendous need for work among the Negroes, when we learn that 12,700,000 out of 13,000,000 population are non-Catholic, —and that, of that remaining group, only 5,000,000 profess belief in any Christian sect whatever. Here is our impetus to do something tangible in the Apostolic field—our chance to answer the appeal of the Clergy, the still greater (though, perhaps, unvoiced) appeal of the Negro himself. How are we going to answer it?

* * * * *

Recently there came to the office of the *Interracial Review* an example of how real Catholic training can bear fruit even in the very young of the Church. Anna Hauser, of Lancaster, Pa., is a student at Sacred Heart Academy in that city. Her teacher sent in a short essay by Anna which so impressed us with its simplicity, its directness, its intrinsic right-thinking, that we have decided to print it in this column:

"At the time the thought on this subject occurred to me, I was riding on a bus. Opposite me, occupying two seats, sat three little Negro boys, their eyes shining with the anticipation of a long ride. While we were waiting for the schedule time for the bus to start, a white man stepped onto the bus. Since there was a scarcity of seats, he ordered the little Negro boy sitting alone, to go to the seat with his two friends. Scurrying from his place, the little fellow obediently joined his companions. But before the man had a chance to sit down, a stalwart defender of true democracy, as I should now call him, interfered with his little transaction by saying, 'I'm sorry, but you can't do that. This little boy paid his fare. He has a right to any unoccupied seat he chooses. Sit with him, but he stays where he first sat.'

"His words stirred me to a feeling of pride for such spirit. It is true U.S.A., and above all true Christian. Who are we to judge who is better, the white or colored person? Every man is created equal: the individual develops his own character. Perhaps brown is God's favorite color. How can we know? Until we do, let us give the Negro a fair chance. Think of him as God's own creature, with a soul made to His own image and likeness, saved by His death on the cross, and with a place prepared for him in God's kingdom . . . Heaven."

Reading this essay, which has been titled *God's Favorite Color*, do we not feel, more sharply than ever, the need for more such utterances in these United States—the need for universal application of these principles? Are we not stirred to self-inquest, saying "Thus was I trained,—I, too, was steeped in this great well of Christian ethics. What have I done to transfer my knowledge to those of my generation untrained in these doctrines? How am I living the Catholic and the American creed of equality among all men? Shall I sit back and accept this 'wisdom from the mouths of babes', while I, myself, do nothing to prepare for the present and future abolishment of intolerance? Am I, who am older and stronger and supposedly better-trained, less a Catholic in action, less of an American, than this little schoolgirl?"

How many of us find ourselves forced to answer "yes" to

these questions? Once having heard this damning "yes," how many of us are going to do nothing to rouse ourselves to action? Our Lord, in His prefiguring of the Judgment, was not speaking in purely physical terms when he said to the damned "I was hungry, and you gave me not to eat. I was thirsty, and you gave me not to drink. Naked, and you clothed me not . . ."

Ours is a serious obligation. If we ignore it, we may find ourselves recognizing those very words when it is too late for reparation.

M. McCORMACK

FROM HERE AND THERE DURING THE MONTH

● RACE SHOULD HAVE 3,000 ARMY PILOTS

Washington, Feb. 26—Fighting aircraft, 185,000 of them—that's what President Roosevelt outlined as a formula for beating the Axis in his 1942 state of the Nation message to Congress.

What is the Negro's position in this huge output? Several months ago, the War Department established a pilot training course for the race at Tuskegee, Ala. Then during the latter part of February, Secretary of War announced that a second unit, the 100th Pursuit Squadron for Negroes. Since then, the War Department has maintained silence in regard to the progress of plans for the new squadron.

The number of Negroes being trained is a military secret, but the figure might be set at 100 for the basis of calculation. In the original outline the Army pilot training course covered from 30 to 35 weeks. However, as the need of pilots became more urgent, we might expect to see the time shortened.

If we use the original period, we can see that only about 200 Negroes can be trained as pilots during a year's time. On the same basis, it means that only about 400 Negroes will be trained as pilots through 1943, when the President has called for at least 185,000. Doubling the rate will only mean a total of 800 Negro pilots in two years.

—Pittsburgh Courier

● FAMED COLORED ATHLETES JOIN NCCS FIELD STAFF

Washington, Feb. 14—Ralph Metcalfe and Calvin Beckett, noted colored track stars and former teammates at Marquette University, Milwaukee, have joined the National Catholic Community Service and are now on active duty as field personnel of the USO service program for colored troops, according to an announcement yesterday by Dr. Franklin Dunham, Executive Director of the NCCS.

Metcalfe, Olympic star and holder of several world's records in sprints and dashes, has resigned his post as track coach at Xavier University, New Orleans, to become director of the

USO club for Colored troops operated by the NCCS at Anniston, Ala.

Beckett, relay and sprint star, has been named assistant director of the USO club at Rolla, Mo. He is a graduate of the Atlanta University School of Social Work, Atlanta, as well as of Marquette University.

The Colored field personnel of the NCCS now totals 17, including eleven club directors, four men assistant directors and two women assistant directors, Dr. Dunham said.

The NCCS now operates USO clubs for Colored service men in Fayetteville and Wilmington, N. C., Hampton, Va., Columbia, S. C., Savannah, Ga., Tampa and Jacksonville, Fla., Rolla, Mo., Galveston, Tex., Huachuca, Ariz., and Anniston, Ala.

● NEGRO GROUPS FIND AN APATHY TO WAR

That the American Negro is not giving "all-out" support to the war was the opinion of the majority of delegates representing eighteen national Negro organizations at a conference recently at the Harlem Y. M. C. A. that considered the problems that face "Negro citizens in a world at war."

Judge William H. Hastie, Negro now serving as a civilian aide to the Secretary of War, said it was his belief that the American Negro generally was not "whole-heartedly, unselfishly, all-out in support of the present war effort." He asked an expression of the delegates attending the symposium and they supported his belief by a two-to-one vote.

The delegates also supported a plan to awaken the Government to this condition and to propose remedial steps.

● TALMADGE SAYS NEGRO TEACHERS DO NOT NEED HIGHER SALARIES

Augusta, GA.—(ANP)—Gov. Eugene Talmadge says Negro teachers in Georgia are not entitled to equal salaries. The Augusta Chronicle quotes him as saying, "Negro teachers of Georgia know that they are not entitled to the same pay as white teachers. They know that the comparison in their tax returns does not warrant it. They know that the cost of living for the Negro is nothing like as high as that for white persons. The Negroes of Georgia are being imposed upon by their so-called friends up North."

Speaking of the accrediting associations, which dropped State-operated schools, he has this to say, "Let the little worms on the hot rocks just wiggle themselves to death. The law of Georgia will take care of them."

The prices on groceries, clothing, furniture, etc., have not been reduced for Negro teachers, or any Negroes for that matter, in Georgia.

● NEGRO LAWYER FILES FOR ALABAMA STATE LEGISLATURE

Birmingham—(CP)—Arthur D. Shores, lone Negro member of the Birmingham Bar, said Saturday he had formally qualified as a candidate for the State Legislature from Jefferson County, in the Democratic primary May 5.

This is the first time since Reconstruction days when Negroes held most of the seats in both the House and the

Senate in the States of the South that a Negro has announced his candidacy for the State Legislature in the South.

The State primary law requires each candidate entering a Democratic primary to sign an affidavit as part of his entry declaration that he is qualified under rules governing Democratic primaries.

Attorney Shores ran his pen through the word white in the oath which declares "I further certify that I am a qualified White elector of the State of Alabama and possess the qualifications fixed by law for the office for which I am candidate," put a check mark by the word "the" preceding qualifications and signed himself Arthur D. Shores, Colored.

—Cape Fear Journal

● BLESSED MARTIN GUILD TO OPEN NEW OFFICE

New York, March 10.—The new offices of the Blessed Martin Guild will be formally opened to the public at 876 Lexington Ave. here opposite St. Vincent Ferrer's Priory, on March 19. The present headquarters are at 141 East 65th St.

The Blessed Martin Guild was formed to meet the demands of the rapidly growing interest in the life and apostolate of Blessed Martin de Porres, colored lay Brother, who had practiced to perfection the principles of social and interracial justice down in his native Peru some 300 years earlier. He was beatified in 1837. Throughout South America he was venerated as a "Father of the Poor and the Afflicted," but general interest in the United States was aroused only in 1935 when appeal for prayers was made at the suggestion of His Eminence, Cardinal Pacelli, now His Holiness Pope Pius XII.

The Guild was organized by the Rev. Edward Hughes, O.P., former Editor of *The Torch*. In 1937 *The Torch* was placed in the care of the Rev. R. E. Vahey, O.P., and the Blessed Martin Guild was put under the direction of the Rev. Norbert Georges, O.P.

● CARTHAGE KNIGHTS OF COLUMBUS WILL AID PASTOR OF COLORED CHURCH

A decision to support the pastor of Blessed Martin's Colored Mission, Lockland, was made by the Knights of Columbus of St. Patrick's Council 1847, Carthage, Cincinnati, at a recent meeting. The Council will pay the salary of the pastor, the Rev. Charles Murphy, who, ever since the establishment of the mission more than six years ago, has not received a regular salary. The amount to be raised by the Carthage Council will be \$50 per month, or \$600 a year.

Father Murphy, who is chaplain of the Council hopes that other councils will follow the example of the Carthage group. "Fraternal considerations for my fellow-priests of the Colored apostolate," he declares, "prompt me to hope that other councils throughout the state may follow a similar practice."

Father Murphy points out that "Colored people cannot be expected to support their churches fully in their present economic condition." The mission priest asserts that "Negroes have been the objects of discrimination in industry."

● ROBESON PROTESTS
RACE SEGREGATION

Kansas City, Feb. 18—Paul Robeson, Negro baritone, pre-
faced the second half of his concert last night with a lecture
against race segregation and told his audience he was con-
tinuing under protest.

Some white listeners immediately left the auditorium and
others followed during the rest of the program. There was
no estimate of the number that walked out.

He made his talk without warning. As he opened the
second half he said he regretted to interrupt a concert to
make a speech, but:

"I have made a life-long habit to refuse to sing in Southern
States or anywhere audiences are segregated. I accepted
this engagement under guarantee that there would be no
segregation.

"Since many leaders of my own race have urged me to
fill this engagement, I shall finish the concert, but I am
doing so under protest."

● CAN GET NEGRO TEACHERS CHEAP.
SAYS HEAD OF NASHVILLE SCHOOLS

Nashville, Tenn.—President of the local board of education,
Louis H. Hibbitts, said in court recently, that the reason
the school board pays colored teachers lower salaries than
whites is that it "can get them cheaper."

Hibbitts was on the witness stand during the hearings,
Monday and Tuesday, February 23 and 24, in the U. S.
District court of Tennessee on the suit against the board of
education for equalization of teachers' salaries. He said the
supply of Negro teachers was so large that lower salaries
could be paid them. He also admitted that there is a larger
percentage of Negro teachers with college degrees in the
schools of Nashville, than of whites.

● SAYS NAVY SHOULD LIFT BAN
AS TRIBUTE TO MESSMAN HERO

New York—The greatest honor that could be paid Mess
Attendant Dorie Miller one of the heroes of Pearl Harbor,
would be for the U. S. Navy to abolish restrictions against
Negro enlistments at once.

This was the suggestion made to Secretary Frank Knox
by the NAACP in response to the letter sent by the Navy
Public Relations Department to many Negro newspapers,
groups, and individuals who had inquired, late in December,
for the name of the Negro mess attendant who manned a
machine gun on a battleship in Pearl Harbor December 7 and
fought Japanese planes.

The NAACP letter cited to Navy Secretary Knox the lat-
ter's own letter dated December 31, 1941, in which Mr. Knox
stated: "The Navy Department will certainly recommend
proper recognition for any such heroic action."

Urging that black Americans be allowed to serve their
country and their Navy in any capacity, the NAACP letter
said: "This action by the Navy not only would reward a hero,
but would serve dramatic notice that this country is in fact
a democracy engaged in an all-out war against anti-demo-
cratic forces."

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"We do not believe that families are made better and happier by possessing riches, even collective riches.

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